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"KICKING THE HABIT"

HUMAN ETHOLOGY NEWSLETTER

JOAN S. LOCKARD, EDITOR
FEBRUARY, 1981

VOLUME 3
ISSUE 1

UNIVERSITY OF WASHINGTON
SEATTLE, WASHINGTON 98195

THANK YOU CHERYL!

It somehow seems insufficient to merely reiterate our appreciation to Cheryl Travis for her service as editor of this Newsletter the past three years. As Don Omark and Bob Marvin before her were instrumental in our formation, Cheryl has been essential to our growth. Without her focus and energy on our behalf, we certainly would not have been the viable group we are today. It is a challenging act to follow and I feel the responsibility acutely. With the input and feedback of our membership, I hope to be able to continue the task Cheryl so gracefully defined and executed. Thank you Cheryl!

CONGRATULATIONS:

Congratulations to the new ISHE Executive Board members, who will serve a two-year term:

Robert Adams, Psychology
Gordon Burghardt, Animal Behavior
Wade Mackey, Anthropology
Gail Zivin, Psychology

Other members from previous years still serving for this year include I. Eibl-Eibesfeldt and William McGrew, Animal Behavior; and William Charlesworth and Cheryl Travis, Psychology.

OUR APPRECIATION:

Our appreciation to the Executive Board members--Ronald Simons, Glen King, Donald Omark and Joan Lockard--whose terms ended in December. We thank you for your contributions to ISHE!

We also wish to thank Marjorie Elias for serving as Book Review Editor last year. She did an outstanding job!

CALL FOR VOLUNTEERS AND FEEDBACK

Since this is your Newsletter, please submit news items of general interest, recent book and article references, and notices of upcoming meetings. Let me know what direction you would like the Newsletter to take, what functions it should serve for the membership. In the next few months, I will be reviewing the status of existing committees; I will provide my ideas on this in the next Newsletter.

Would anyone like to serve as Book Review Editor or to submit a book review? William McGrew has offered to review an occasional book published in London and his first offering will be included in the next issue. Thanks Bill! Are there any more of you who will help? Complementary copies would be in the offering.

COMING OF AGE

As your new editor, one of the first items on my agenda is to assemble past issues of our Newsletter into two volumes and to establish them as archival materials to which may be added future volumes. Therefore, I have dubbed my term (for the next three years) Volume 3, with Volume 1 composed of issues edited by Don Omark and Bob Marvin, and Volume 2, those by Cheryl Travis. A call for copies of any missing past issues will be made in future newsletters, hopefully by specific numbers and dates if these are known. Your assistance in this endeavor will be necessary, particularly in the assembly of Volume 1.

The computer formatting of the Newsletter is an attempt to expedite its production. The original manuscript is composed with the aid of a terminal and DecWriter, then duplicated by an Itech process. The logo is a composite creation of a striving artist (James Congdon), your editor, and a scientific programmer (Douglas Kalk). Any simple line drawing on graph paper wherein essential points of each line are provided in the form of coordinates can be computerized. It would be fun to change the logo with each issue. Please submit your

contribution with the coordinates already determined. Honorable mention of the originator will be made in the issue in which it appears.

WHO'S DOING WHAT

Bob Adams, with gentle coercion, has consented to keep us up-to-date --actually, I bribed him with status. Under the guise of Recent Literature Editor, he will be collating (by title and authors) for inclusion in the Newsletter newly published articles and books. So that your latest contribution(s) will not go unnoticed, please assist Bob in this endeavor by forwarding to him current references. Contact Bob at: Dept of Psychology, 145 Cammack Bldg, Eastern Kentucky University, Richmond KY 40475.

SHORT-SHORT ARTICLES

Dig them out, strip them bare and ship them to me for our new section, Mini Communication. With the assumption that some of the best research ideas get forgotten, rejected, borrowed or changed to the mundane, I am initiating a short-short article slot in which one very brief paper per Newsletter issue will appear. The intent is not to circumvent peer review but to communicate preliminary research or thought that, for whatever the reason, has not been published. This issue includes a not-so-recent study (1970) by Michael Wolff of which bits and pieces of the original idea has occurred in the literature since, but by other authors. Michael sent me the paper as an aid to my own research. I enjoyed the study and thought you would too. It is presented after the Forum sections.

MEMBERSHIPS

Members of ISHE are strongly encouraged to also join the Animal Behavior Society. Please contact H.B. Graves, Treasurer of the Animal Behavior Society, Depts of Biology and Poultry Science, Pennsylvania State University, University Park PA 16802, for membership information.

The \$5 membership and subscription fee to ISHE and the Human Ethology Newsletter is due for 1981. Look at your mailing label on this Newsletter for the latest year for which you have paid (e.g., if the label says "1980", you still owe \$5 for 1981; if it says "1981" you're paid up). Those with question marks, please write to

me to clarify your status. Attached to the Newsletter is the form to send with your check--please pay this promptly if you want to receive a Spring issue!

SPRING FORUM: Please respond by mid-April

The editor of a well-known publishing company recently asked me whether sociobiology has reached its zenith. I would like to submit this question to you. Several aspects may be addressed:

- 1) Is the subject matter such that fruitful data can continue to be gathered?
- 2) Does the term itself have so many undesirable connotations now that it is no longer useful?
- 3) Does the research focus of ethology and sociobiology overlap such that the latter term is superfluous?
- 4) Since sociobiology is the comparative study of social species, is "Human Sociobiology" a meaningless term?

WINTER FORUM: This issue

The present forum is concerned with the following questions to which several members (including new members of the Executive Board) gave considerable thought. Their answers are provided below.

1. Where are we in terms of an integrated discipline?
2. How good and long-lasting are the data we are gathering?
3. Are we in danger of running out of substance?
4. Is the study of human behavior more than the application of the principles of animal behavior to our own species?
5. Where do we now stand in the bigger picture of behavioral ecology?

On Reducing a Possible Impediment to Thought

Dorothy Tennov
Department of Psychology
University of Bridgeport

The wording of FORUM Question 4 suggests the following possibly unintended implications: 1) We are not animals, 2) To study is to apply principles, 3) Ethology is the study of behavior, 4) We have already discovered some principles of "animal" behavior, and 5) If studying humans is not "more" than studying animals, then something is amiss. My intention is not to criticize the writing. I am aware of the difficulties besetting writers as we pick our way through the minefields of unintended denotations and obstructive connotations. But I wonder which of those possible interpretations would be agreed to by the intended readers. Surely not the first.

I would like to second Hinde's (1980) reservations about the "human" in human ethology. However necessary subdividing may be at a practical level, scientific progress has often been stifled or delayed when the subject matter was unable to break out of the bounds set artificially in relation to considerations remote from the reasoning process.

Scientific use of animals is justified (theoretically--I don't mean ethically) because the major principles of function and structure are universal among living things on earth. As species are closer to one another in ancestry, genetic overlap is great. The remaining 0.1% may be responsible for differences of high phenomenological salience, but we are still 99.9% similar to the chimpanzee, if my understanding is correct. It is deducible that learning about ourselves is largely accomplishable through the study of other species.

It required considerable refinement of analysis before we understood why bats are closer to people than penguins are to either. The question is whether the likely divergences in journals, conferences and, ultimately in communication (?) will interfere with scientific progress.

Are we in search of general principles? Do we seek satisfaction of insatiable curiosity as well as some control over our mortal destiny? Darwin saw human beings as a "unique opportunity" for the biologist (Gruber, 1974). In the study of phenomena with experiential markers but (as yet) without overt behavioral or physiological markers (e.g., pain), language might provide a tool of inestimable advantage to finding principles of cross-species generality.

How does compartmentalization affect the thinking of scientists? What measures can be taken to overcome the disadvantages? Will computerization of the data bank permit such

broad access to information across disciplines that compartmentalizations that are still useful for social and organizational purposes will not produce the feared obfuscation and stifling of the scientific process? What measures might we take toward keeping our thought boundaries permeable despite categorization by species?

Gruber, Howard E. Darwin on Man. New York: E.P. Dutton, 1974.

Hinde, Robert A. Human ethology. Human Ethology Newsletter, 31 (Fall, 1980), pp. 7-9.

The Substance of Human Ethology

William T. Bailey
Department of Psychology
Tulane University

Are we in danger of running out of substance? Not likely -- we've hardly begun to use what there is.

Up until rather recently, when some investigators began using an ethological approach, the majority of studies of the behavior of individual humans and of human behavior in relation to others were conducted by psychologists within the "classical" psychology, experimental paradigm. (Anthropology and sociology, as I understand them, are more concerned with cultures and societies and individuals as members of them.) Hence most of what we objectively know about human behavior is limited to either atypical/contrived or quite restricted circumstances. Medawar (quoted by Tinbergen, 1972) observed that "...it is not informative to study variations of behavior unless we know beforehand the norm from which the variations depart."

Psychology, as we are painfully aware, bound from the definitional stage to the experimental without passing through the observational (maturational) stage which typically occurs in the history of a "science." Experimentation I believe -- and I suspect many other ethologists believe, should be concerned not so much with Discovery as with Confirmation, not with investigating what behaviors do occur and what causes them, but rather with attempting to confirm hypotheses based on observation. The observational studies, the constructed ethograms, which prompt experimental studies with many other species are not available on humans for the most part.

Hinde (1980) recently asked "Where is the comparison in 'human ethology'?" The whole of human behavior is the substance of human ethology and therein lie the comparisons. The human ethology

paradigm (in the sense of Kuhn, 1970) involves comparisons with nonhuman species, between peoples in different sociocultural/ecosocial settings, between the sexes, and between people at different stages of life. If this sounds like the model for the construction of a human ethogram, that is my intention. We have barely approached the subject and given the low regard in most departments of psychology for observational studies, it is unlikely that we shall soon run out of substance.

Hinde, R.A. Human ethology. Human Ethology Newsletter, 31, 1980.

Kuhn, T.S. The Structure of Scientific Revolutions. Chicago: University of Chicago Press, 1970.

Tinbergen, N. "Forward" to N. Blurton Jones (Ed.) Ethological Studies of Child Behavior. New York: Cambridge University Press, 1972.

The Strength of Ethological Research

Robert M. Adams
Department of Psychology
Eastern Kentucky University

I believe that the quality and durability of the data yielded by ethological research constitute the major strengths of the approach. The durability of the data is made far more likely by selecting hypotheses, concepts, and behavior categories from those which have some generality across species. It is this evolutionary perspective, though now almost a cliché, along with ethological methodology, that prevents infatuation with the autistic concepts and issues which have long characterized traditional psychology. One can hardly imagine ethological research on human greetings or aggression among children following the course of research on, for instance, the "risky shift" phenomenon, research which after literally hundreds of publications devoured itself without even leaving a principle suitable for a general psychology text.

The greatest threat to the durability of ethological data may arise from the over-reliance on plausible evolutionary stories to generate explanations and concepts for study. Arbitrarily labeling some human behavior as altruistic, territorial, dominant, or fitness-enhancing, simply to make it explainable in sociobiological or other theoretical terms, is a disservice both to the theory and to the observations. While purely descriptive data need unifying themes and principles, it would be regrettable if our data were inseparable from some theoretical explanation. Morris "explains" the racing driver's spray of champagne as symbolic ejaculation. Even Freud admitted that a cigar is sometimes just a cigar.

The Need for Breadth With Precision

Gail ZivIn

Department of Psychiatry and Human Behavior
Thomas Jefferson Medical College

My comments are prefaced with the fact that my sample of papers, books and conversations in human ethology is strongly biased along lines I cannot recognize well enough to report. Despite my far from comprehensive view of the field, I will suggest that there currently seem to be, among others, five obvious approaches in human ethology. The first three are most prevalent, and the last two, in my opinion, not prevalent enough:

1. Single measure methodology that seeks to find exemplars in human social behavior of a model of behavior (or structure) taken from one organism classification (or from generalization across several organism classifications).

2. Application of concepts from population genetics in contiguity with one or a few limiting variables. This approach includes the attempt to examine the relation of biological and cultural evolution.

3. Theoretical speculation on variables and behavior structures that contribute to inclusive fitness. Adduced empirical support is too rarely from unbiased samples that allow lack of confirmation of the theoretical notion.

4. Comparative approaches wherein a controlled selection of genetic and environmental variables across several organism classifications (and cultures) identifies or tests a process or principle important to adaptation.

5. Multi-leveled system focus that explains behavior by examining relations among several variables within the current system of the group and is informed by phyletic comparisons and cultural histories to gain perspective on system fit and adaptation. With humans this work recognizes the major role of symbol use (as culture) in structuring behavior.

The last two approaches are extremely difficult to undertake with clarity because such a wide range of specific information must contribute to them, particularly to the system focus approach. Yet, I believe that a new, strong contribution from the multi-level, symbol-recognizing system approach is necessary to keep human ethology from becoming too unknowledgeable about its own phenomena. Such blindspots could be the result of emphasis on the relatively narrow foci of the first two approaches or the lack of rigorous empirical grounding of the third.

Within the large scale of this synthetic approach we also need to become more precise in our data base. Two fruitful thinkers have recently called for an increase in two sources of such precision, and their cautions bear repetition here. In the last Newsletter, Robert Hinde noted that we must experiment (more?) to test the insights gained from naturalistic observations. And at the last meeting of the American Anthropological Association, Nick Blurton Jones called for creation of more solid measurement techniques that invite clear and replicable tests. Such measurement improvement is particularly needed for concepts that are extremely difficult to operationalize but crucial to theory, such as adaptation or inclusive fitness.

These considerations pose a challenge to human ethology to become more specific and clear in its tests while merging information from multiple perspectives that bear on the explanation of human behavior. Such breadth with precision is what I see to be the major challenge facing human ethology if it is to make a major, internally unified contribution as a field.

Theory and Data in Human Ethology

Wade C. Mackey
Division of Social Sciences
Iowa Wesleyan College

Ontogeny of human behavior is assumed by human ethologists to reflect its particular phylogeny. Human ethologists spend a good deal of time, energy, and talent attempting to learn more about one from studying the other. Sandwiched between the ontogeny and phylogeny is the grand complicator: culture. Although we receive some methodological assistance with the notion (from Barkow, 1980) that culture and the human gene pool "track" each other, the problem of separating arbitrary socialization traditions from thematic species-characteristic behavioral modes is still vexing.

As our discipline matures and crystalizes in the quest to untangle the development of human behavior, a constant interplay between theory and data is to be encouraged. Theory and theory formation in 1981 seems strong, deep, and broad. To complement this time, testable hypotheses, which in fact are tested, should be generated. Consequently, the on-going filtering of the better and best theoretical positions can be used to hone and suggest new generations of ever-specific and ever-inclusive theories.

Researchers who study non-human species, while missing the joys of self-reports from subjects, also miss the complexities of syntactical communications systems, diverse economic systems, twenty years between generations, myth systems, and separate political systems.

These multi-graded aspects of human organization can, of course, be argued to be different from those of infra-humans by degree only and not representative of differences in kind. If such a tact is pursued, the differences in degree are not inconsiderable, and the wide spaces need to be described and explained in terms of both amount and direction. In either case, the grail is elusive.

As our generalized paradigm takes on form and orientation, key building blocks needed for particularistic research are the necessary and sufficient types of evidence which are demanded for validation of the claim: "...and thus this human behavior pattern is a reasonable candidate for species-characteristic behavior". Because human ethology is precluded from selective breeding and deprivation studies by a very sensible and appreciated code of ethics, our teasing out of clean, fairly unequivocal data bases is at least challenging.

The character of data we use as evidence to presume non-trivial genotypic influence upon human behavior is a major factor in the assessment and subsequent progress of our discipline. For example: Are cross-cultural studies necessary or sufficient? Are data on intra-cultural variability as important as cross-cultural variability? Are only infant/child (quasi-deprivation) studies appropriate? Are negative correlations between traits equally as useful as positive correlations? Are data sources from established emic or subjective indices (e.g., Human Relations Area Files) acceptable sources of evidence, or are our questions sufficiently unique to require unique data gathering techniques? What are the competing hypotheses which have to be eliminated prior to a tentative suggestion of genotypic canalizing? and on and on and on...

The responses to questions of this genre in the forthcoming years should, in a large measure, determine how quickly and how solidly the sturdy foundation is augmented. The more credibly our data base is developed to sustain our theories, the more our sibling disciplines and the public at large will seek us out for guidance, understanding, and explication.

Barkow, J.H. Biological Evolution of Culturally Patterned Behavior. In J.S. Lockard (Ed.) The Evolution of Human Social Behavior, New York: Elsevier, 1980, pp. 277-296.

FORUM UPDATE: <u>PREVIOUS TOPICS</u>

Past forum questions have included the topics of a) course offerings in human ethology, and b) self deception. David Gugin submitted a contribution for the former that was too late for inclusion in the Newsletter at that time and, thus, is presented below. As most of

you know, self-deception is one of my favorite subjects and, in response to my chapter, I recently was sent a delightful paper by James Welles, only excerpts of which could be reprinted in this issue. It is a philosophical and satirical treatment of the subject. The full version (30 pages) is available by request to the author (Dr. James Welles, 1128 2nd St, Sacramento CA 95814 -- Please enclose \$2 for the cost of duplicating).

Course Offering:

Multidisciplinary Seminar in Ethology and Politics
David A. Gugin, University of Evansville, Indiana

Albert Somit, writing in the British Journal of Political Science, captures in the following quotation the essence of what we will be trying to do together for the next few weeks. (The emphases are added.)

"Does Homo sapiens, as well as all other animals, come into life with "genetically programmed" predispositions to respond to certain types of stimuli in certain types of fashion? Most social scientists would probably say either "no" or "not to any significant degree"; almost all ethologists and most biologists would say either "yes" or "to an important degree." Since the matter cannot yet be empirically resolved..."

Without, therefore, attempting to resolve the issue definitively what we will be doing is to review together what Somit refers to (later in the article from which came the above quote) as the ethologically-oriented political science literature. In other words, we want to read and discuss critically a literature which speculates that political institutions and political values and political behavior are the product of the interaction among (1) the environment, (2) the organism's prior learning, and (3) the genetically-transmitted tendencies characteristic of the species to which man belongs. We must pause to stress here that our approach will be one which is essentially quizzical, which is to say tentative, because the point we emphasized above in the Somit quote must be constantly in front of us. We must also understand that the major research obstacle to empirical resolution of the question is formidable indeed. And the development of a research instrument which would allow us to ascertain the approximate degree to which man's genetic programming, its previous learning and environmental stimuli contribute, respectively, to given patterns of behavior is on the face of it almost impossible. In a way, this is unfortunate because of all the biological sciences ethology seems to offer the most interesting approach to helping us explain man's political behavior.

What if, for example, we could resolve empirically questions such as the following raised respectively by Willhoite and Masters:

"Man's biological nature incorporates strong propensities to establish and sustain dominance-deference hierarchies within his social groupings, that is, the stratification of power, political authority and influence may be by nature intrinsic to human social existence," and;

"Political institutions and particularly highranking political roles, seem functionally analogous to dominance bureaucracies such as those found among many primates."

But in the absence of empirical resolution we can only offer these and other similar comments as being "only" provocative and not necessarily true. And we can only tiptoe gingerly around the gold mine of "what ifs" offered by E.O. Wilson's statement that:

"Human nature is in the first place constituted by the transmission of genetic material which incorporates a program for human behavior --a program, however, that has a certain range and that leaves options open."

In order to better understand the fundamentals of the ethological position which urge that political institutions and behaviors are heavily influenced by genetic constraints and therefore only partially susceptible to manipulation by culture, we want to develop a basic understanding of other more traditional "cultural" explanations of politics. We want to, in other words, review in summary fashion the general principles of learning theory and socialization. After several introductory sessions we will invite faculty from several other departments to explore these areas of learning theory and socialization with us. I might also interject at this time the point that during the course we will attempt to bring in still other faculty to meet with us. For example, we might wish to have someone from biology spell out some of the more pertinent aspects of evolutionary biology for us. Also in a somewhat different vein we might have faculty members who are disturbed about the policy implications or social implications of genetically based explanations of human behavior, come in and discuss their concerns with us. In short, we are going to be exposed to a variety of points of view and guest lecturers during the course of the Seminar.

Supplementing the contributions made for us and to us by these outside lecturers, will be "regular" classroom discussions of selections from a fairly substantial "ethology and politics" literature. E.O. Wilson, Albert Somit, Fred Willhoite, Peter Corning, Samuel Hines, Roger Masters, Glendon Schubert and several others who have contributed to this literature will be discussed. In some cases (particularly early in the quarter) these sessions will be directed by the instructor. As we progress through the quarter more and more responsibility for leading discussions will fall upon the shoulders of the students. The end result of all this early reading and discussion will be to give each student the background necessary to develop his or her individual seminar paper.

We will discuss this more later but we would point out that the student will select one of the writers associated with sociobiology and ethology and develop a substantial and critical review of a representative sample of the particular author's work. This project and the student's course participation will account for each student's grade.

Course Outline

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|------------|---|
| Week One | 1. Introductory Remarks
2. Discussion "Review Article: Biopolitics," Somit |
| Week Two | 1. Lecture - Dr. Gugin - Comments on Roger Masters, "The Impact of Ethology on Political Science" in <u>Biology and Politics</u> (Somit, ed.)
2. Discussion - First three chapters of Wilson, <u>On Human Nature</u> |
| Week Three | 1. Outside Lecture - Learning Theory
2. Outside Lecture - Learning Theory |
| Week Four | (Select author)
1. Outside Lecture - Socialization
2. Outside Lecture - Socialization |
| Week Five | 1. Discussion - Chapters 4,5,6 of Wilson, <u>On Human Nature</u> (Lenn)
2. Discussion - Willhoite, "Ethology and the Tradition of Political Thought" <u>JOP</u> 33:615-641 (Rouner) |
| Week Six | 1. Discussion - Davies, "Violence and Aggression: Innate or Not?", <u>WPO</u> 23:611-623 (Vonnegut)
2. Discussion - Corning, "Toward a Survival-Oriented Policy Science," in, <u>Biology and Politics</u> (Somit, ed.) (Westerman) |
| Week Seven | 1. Discussion - White, "Genetic Diversity and Political Life," <u>JOP</u> 34:1203-1242 (Lenn)
2. Discussion - Chapters 7,8,9 of Wilson, <u>On Human Nature</u> (Rouner) |
| Week Eight | 1. Discussion - Willhoite, "Evolution and Collective Intolerance" <u>JOP</u> 39:667-684 (Vonnegut) |

2. Discussion - Willhoite, "Primates and Political Authority" ASPR 70:1110-1126 (Westerman)

Week Nine 1. Guest Lecturer

2. Lecture - Dr. Gugin - Sociobiology Reviewed

Week Ten Research Paper Due

Week Eleven Oral Reports Due

Self-Deception:

Sociobiology of Self-Deception

James F. Welles

Abstract

Self-deception is presented as the defining characteristic of human nature. Although it is classically considered only as a phenomenon of the individual psyche, self-deception is examined here in a social context, originating in and determined primarily by the language used to express and suppress awareness.

Numerous examples drawn from many fields (communication, philosophy, politics, etc.) show the common element of self-deception running through various forms of human behavior. Self-deception shapes our lives by splitting our theoretical from our real world of behavior. Further, it bestows upon our ideals a divine reverence which prevents us from acknowledging the actual functions of our social systems. Thus, a major stumbling block to resolving human problems is that language dependent analysis cannot successfully define issues when ego and image must be protected and maintained.

Text

The role of self-deception in human society has been both acknowledged (Allport, 1937, p. 171) and ignored by students of human nature. For the sake of clarity, self-deception is hereby defined as the delusion accompanying behavior contradictory to devoutly held and expressed beliefs. This phenomenon warrants more attention than it has received, for even cursory reflection suggests that it is a central theme in human behavior...

When referred to by name, self-deception is usually relegated to a subsection of Freudian psychology, as is done in the general text Introduction to Psychology (Hilgard, et al, 1975). But even

these references are exceptional. Most standard texts, being primarily compendia of research data, fail to mention the topic at all, making them intellectually comparable to ornithology texts which fail to mention flying...

...Thus, the purpose of this article is not to prove the fact of self-deception but rather to examine its ubiquity and importance in defining human nature.

Although most of the following examples are drawn from 20th century American life, this is primarily a matter of familiarity. It is assumed that similar analysis could be made of any human society during any age (Muller, 1952). In fact, self-deception provides the internal contradictions which historians have noted in all civilizations...

The principle of distortion, which was originally used by the consciences of individuals and small groups, has recently become the method of the media. The function of the media is to keep the public informed, uninformed, and misinformed in about equal measure. The modern American is provided with a concoction of semi-information organized and presented on principle that the people don't want to know anything too upsetting. The news must be exciting enough to command attention, but not so much as to disturb digestion...

It is common for the media of New York City to report the murder of the day. This is, of course, not news. It would be news if no one were murdered in New York on a given day, but the media would provide scant coverage for such a non-event, should it ever happen.

Television programming is a familiar mixture of reality and fantasy. The reality element conforms roughly to our image of ourselves at present, and the fantasy is what the programmer thinks we should like to be. Thus, the basic character of human communication remains the same, however institutionalized the medium may be. The psyche is protected from an overload of awareness...

Humans are notoriously reluctant to acknowledge their place in nature. In Western civilization, the original "Revolution" was the Copernican model of the earth spinning around the sun. Self-centered people found little appealing in this notion of motion.

Even less appealing was the Darwin-Wallace theory of natural selection. It was bad enough that humans were not the center of things, but the suggestion that we are "Things," however complex, was downright insulting. The current prevailing reluctance of humanity to adjust voluntarily to the eco-population crunch is partially based on our characteristic reticence to accept a place within the bounds of nature.

One of the basic problems with defining the bounds of nature is that the natural world is conceived as functioning within the range of human awareness. The worst example of this attitude is the proposition that a falling tree makes no sound unless human ears are present to listen. More fundamental is our predilection to be free in a world of causation. This conflict of free-will versus determinism is but another of the battles of self-deception against reason.

The determinist position is that the universe is a cause-effect system. Refutation of this position is theoretically possible if anyone could demonstrate or even suggest an event which was not caused...

The ideal of human freedom embodies all the advantages of a self-deceptive, self-fulfilling philosophy. It is inspirational and encouraging. It is uplifting and open-ended. It's too bad it isn't true...

Hypocrisy is a qualification, not just for holding public office, but for being human. However, in politics, the ability to deceive oneself becomes strikingly obvious, because decision makers are in the public eye and must rationalize if not cover up their actions. Of course, any factor cited in an explanation becomes immediately suspect, for pronouncements must be self-serving.

Even the names of the political games are deceptive. For example, every government refers to itself as a democracy. A democratic system is one in which the people vote on issues. This type of decision-making survives as a vestige in some small towns and occasionally, in some cities and states, in the form of referenda. In most cases, however, a given referendum is reduced to the absurd by blitzing advertising of power groups, who convince the people that they should support the most effective ad campaign...

...The American Constitution provides an excellent example of reverence of the ridiculous. It is a lousy constitution. It has survived only because it was written on wax. Americans prefer to revel in it as an article of faith rather than to read it as a legal document. Even without reading it, anyone should realize that a constitution which could not prevent a civil war must be suspect. Nonetheless, accolades prevail.

A prime example of the absurdity of the Constitution may be found in Article I, section 10, which reads, "No state shall...make any Thing but gold and silver Coin a Tender in payment of Debts." Courts have "Interpreted" this to mean that paper money is acceptable in the payment of state debts. Paper money may be used by states, as long as the Constitution is ignored...

Acknowledging who we are is rendered most difficult because the reality of identity is confused by self-image. For example, the solution to one of America's major social problems--race

relations--is becoming a bane because of the determination of leaders to deal with symbols rather than substance...

The Indians were the first Americans. They are called "Indians" to commemorate Columbus' misconception that he had re-discovered the Old World. The Indians should be called "Americans," in honor of Amerigo Vespucci, who was credited with the discovery Columbus did not make and could not comprehend. Actually, Amerigo might have more aptly lent his name not to a hemisphere or a people, but to a comic opera. A pickle merchant from Seville, he capped his naval career by attaining the exalted rank of boatswain's mate in an expedition which failed to clear port. That notwithstanding, reference to the natives as Americans would prejudice their case in history by implying that they and the land belonged to each other, which, of course, they did. But prejudice is an offensive concept, particularly to bigots, so this notion is best dismissed with a mere suggestion that the word "American" can be substituted for the word "Indian" in our nationalistic history books. For the word "American," substitute the word "Interloper," as that best describes the role that Whites played in the saga...

It is practically a necessity that any discussion of self-deception should include a comment on the institutionalization of supernatural beliefs. It would also be appropriate if all the several hundred major religions of the world received equal space, but the present concern will be limited to Christianity, with which most English-reading people are superficially acquainted. In undertaking this obligation, it is assumed that no harm could be done now to a religion which has survived Christ, the Bible, Islam, the Popes, Luther, Capitalism, Voltaire, and Television...

...The Christian saga is loaded with implausibilities, most of which are borrowed from ancient Hebrew lore. Historians and archeologists are delighted when, from time to time, they uncover some documented basis for events depicted in the Bible. For example, there does appear to be some basis for the account of Noah's flood. The details remain obscure and unimportant. Whether it rained for 39 or 40 days and nights doesn't really matter. Of course, if it hadn't rained at all before the flood, that would have been truly miraculous, but this shows only that there are limits to all story telling...

The phenomenon of self-deception is fairly obvious in religious matters and particularly so when contrasting the religion and behavior of others. It is obvious only because contradictions are clearly seen between the behavior and stated beliefs of those in question. Perhaps only in legal matters is the discrepancy as clear, for there too, there is a literal record for common reference. But it is to be found wherever humanity displays its distinctive flair for life. The realization of self-deception is the most human miracle...

There seems to be nothing more annoying than a citizen who expects the establishment to observe the rules. In fact, the establishment is usually the first to break its own rules. Insurance companies specialize in wriggling out of their own policies. Laws are made to be broken first and foremost by our crime enforcement agencies.

Rules exist for the sake of image. Society is built on image, and rules are the form of appearance. They are defended most devotedly as they are broken. At the first sign of integrity, the state totters.

Stability of image is the goal. This is achieved by cultivating the art of rule-breaking. Children begin this most important part of their hominization at home by learning with what they can get away, providing tattlers leave no tales. The facility to flaunt rules flourishes, however, in the schools, institutions designed to confound and confuse.

It is tempting to say that students are educated despite the system. Perhaps it would be better to say "To spite" the system. Nonetheless, most manage to postpone disenchantment with the educational establishment long enough to learn how to coexist with it or at least ignore it...

Standards of excellence are remarkably arbitrary. Generally, the more open the system, the lower the standards. It is commonly considered unfair to expect competence of anything more than the most minimal sort. Thus, high school graduates may be required to read at a ninth grade level. At the other end, the rubber standard may be stretched so that books are made easier to read so as not to discriminate against the illiterate.

The ultimate in institutionalized education is the university, which is not a school at all, but a research complex designed to promote the reputation of its faculty. It is rather unfortunate that our best students flock to these centers to receive the least teaching possible...

The penultimate irony of humanity is that we have forced responsibility upon ourselves. We have developed the capacity to do too much too well. Now, we must be careful how we relate to each other and to ourselves. This schizophrenic nature of Homo hypocrite may help the individual cope with the terror of inevitable death, but it also threatens the continuity of civilization. We must come to terms with ourselves, whether we want to or not.

The ultimate irony is that we do not want to. The dearth of references to self-deception in the scientific literature (it is not even listed as a topic in Psychological Abstracts) and its virtual absence in texts confirm its influence on our intellectual life. However, countering our reluctance to know ourselves is our curiosity and desire for knowledge. The development of the

humanities and the advance of science attest to the tension between belief in the old and learning of the new. They meet in understanding.

If we understand, accept, and compensate for self-deception, the evolution of culture could take another twist as refreshing as that of honesty referred to above. We could admit we are hypocrites and acknowledge that what we say is based on social etiquette rather than respect for reality. No one need then take anyone nor anything too seriously, except in trivial matters. We could dispense with semantic accuracy and the distraction of ideals.

The final possibility is most likely--that we will continue to be proud and pretentious. We will devise our own demise. Extinction is the rule in nature, and our prospects for qualifying as an exception will depend on the world we create. We are not free to create, for we are indebted to the past and responsible to the future. Steps to acknowledge our bias toward our image will be steps toward comprehending our essence. In the race to understand or destroy ourselves, our best real hope lies in reducing the discrepancy between our idealized beliefs and our actual behavior. If we continue to stumble along as we have in the past, the finale of the human drama will come with a bang and a whimper and a wistful smile.

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The full version (30 pages) of "Sociobiology of Self-Deception" is available by request to the author (Dr. James Welles, 1128 2nd St., Sacramento CA 95814 -- Please enclose \$2 for the cost of duplicating).

MINI COMMUNICATION

With/Without Responses
to an Unaccompanied Child on the Subway

Michael Wolff
Department of Psychology, Brooklyn College
City University of New York

Introduction

As analyzed by Latane and Darley (1970), a major problem faced by altruistically oriented individuals, especially in public places,

is to determine whether or not assistance is required or desired. Most of the laboratory and field studies that have examined the parameters of altruism have matter-of-factly included overt displays of need or distress. A new dimension to the study of altruism could be produced by creating a social phenomenon whose occurrence is common enough to be generally interpretable as one that requires attention and assistance but where the individual to be assisted displays complete contentment with his state of affairs.

As identified by Erving Goffman (1971), a "with" (two or more people who appear to be together) is one basic unit of social relationship in public places. Very young children are normally assumed to be in the company of (with) an adult or guardian in places such as terminals, department stores and public transportation vehicles and are often perceived to be "lost" and in need of attention and assistance when they are without such accompaniment, especially when they display confusion, anxiety or cry outright.

To obtain information concerning the qualities and response patterns of individuals who would take the risk of intruding in an effort to be of assistance, rush-hour subway commuters were confronted by a relaxed and content young child who appeared to be without an accompanying adult. Another intent of this experiment was to follow up on earlier observations of the author (Wolff, 1973) concerning the high incidence of physical contact between adult pedestrians and very young pedestrians in public places. Since the "negotiating" behavior of morning rush-hour riders for seats is infamous, it was expected that information concerning intrusions into the child's personal space and territory would also be forthcoming.

Method

In each of the 15 trials, either a 4-1/2 year old female or a 3-1/2 year old male white child, play-suited and engrossed with a just-purchased toy, was seated in the middle of a long bench-seat at the center of a New York City subway car standing empty in the terminal prior to its run from Brooklyn to Manhattan. The experimenter, seated half-way down the car on an opposite bench and attired in a business suit, equipped with dark sunglasses, portfolio bag and The New York Times, recorded the responses of the subway riders from the moment that they entered the car. No communications occurred between the experimenter and the child until all the seats were taken and the standees obscured the child from the observer's view or a passenger queried the child directly as to the whereabouts of an accompanying adult; at this point the trial would end.

The children, accustomed to riding the subway, were told that they were going to play a game to see what people would do if they (the children) looked like they were on the train all by themselves. They were instructed not to look at or try to speak to the

experimenter and not to speak to anyone unless the other person spoke to them first.

All trials were run between 7:30 a.m. and 9:00 a.m. on weekday mornings, at the height of the rush-hour.

Subjects

The approximately 1,000 commuters on the trains used for the experimental trials were exclusively white and primarily lower-middle and middle-middle class ethnic Jewish, Italian and Irish male and female office workers.

Results and Discussion

Stares and Double-Takes

Perhaps the single most important observation in this study is that in all trials approximately 90% of the people entering the car before all the seats were taken (approximately 60 people) either stared at the child for a moment or did a double-take -- looking back at the child two, three or more times. Clearly, these riders were displaying their recognition that something was amiss in that they were not able to discern the accompaniment for an otherwise normal, clean, healthy, well-dressed young child. In addition, this scrutinizing occurred despite the fact that the child did not "give off" cues of distress or even of discontent. These behaviors corroborate Goffman's concept of "civil inattention" (1966), for the "reflexive" double-takes demonstrate that people do scan and monitor the environment in public places rather thoroughly and that much of the socially significant behavior that people appear to miss or fail to act upon is actually being purposefully ignored.

Who Cares?

In 4 of the 15 trials middle-aged women communicated verbally with others and "at large" concerning the child; in two other trials, middle-aged women queried the child directly as soon as they had seated themselves next to the child upon entering the car; in 11 trials middle-aged women displayed satisfaction upon seeing the child with an adult at the end of the run.

A corollary finding is that men of all ages and young women did not overtly concern themselves with the child beyond the initial stares and double-takes. No matter how close the proximity of the child to a male or young women, none queried the child or interacted with him in any way. These two sets of observations, taken together, suggest that interest in the child may be in some large part a function of a feeling of competence with children developed in experiences common among middle-aged women (i.e., mothering). A second hypothesis is that only a woman could seriously consider intruding upon a strange child in a public place because males might be inhibited by their concern with the possible negative attributions of the inappropriateness of such behavior (i.e., molesting).

Communications

The middle-aged women referred to above utilized seemingly rhetorical questions (that is, they spoke more loudly than normal conversational levels and without appearing to be expecting a certain response from the addressee) and on one occasion, with very conspicuous and exaggerated gesturing. Apparently, these women were not merely directing a question to fellow riders but were communicating their concern to all nearby riders hoping to "draw out" a head-nod or smile from the child's guardian or information or reassurance from one of the other riders. Even those riders who did not speak may have also been engaged in the "drawing out" manipulation through the unusual amount of double-takes, staring and curious looks at the child and his neighbors.

Even though many riders remained in the presence of the "phenomenon" for some considerable period (as long as twenty minutes) without an explanation for its occurrence or a solution to the dilemma, they did not act (except for the two trials mentioned above). This observation suggests that when a phenomenon occurs in public places, but where no immediate negative consequence is imminent, most people do not take direct action but "suspend judgment" -- though not active interest -- until the phenomenon is explained through the behavior of others, a "change of state" of the phenomenon occurs (including its disappearance), or the bystander leaves the field.

The hypothesis of suspended judgment might help to explain why people needing assistance but not explicitly requesting it are not assisted in public places despite the large number of available bystanders. People on public conveyances and sidewalks leave the field (in a state of suspended judgment) after witnessing a phenomenon for only a short time and before enough additional information has developed. It is true in large cities, and in New York in particular, that the first rule of behavior in public places is to "Mind your own business." The data obtained in this experiment suggest that one of its corollaries must be "If all goes well enough, leave well enough alone."

Spacing

Except for the two women who engaged the child in conversation immediately upon entering the car, everyone who had an opportunity to sit away from the child did so. People seated themselves near the child only when the crush of other people on the bench forced them to, and when those already on the car could see that if they did not take a seat near the child, the seat would be taken by those waiting to board at the next station. Two related considerations may have caused this behavior. First, as a function of sheer physical proximity, anyone who sat close to the child would be subjected to the potentially uncontrolled behavior that might erupt. Second, anyone who sat close to the child might be seen as "with" the child and expected to minister to the child's needs.

Invasions of Personal Space and Territory

In four different trials, four different women in their late fifties to mid-sixties wedged themselves into the "loose space" around the child when all the other seats on the car were taken. Three hypotheses are suggested to explain the behavior of these women. First, they may have had a notion that their advanced age and sex entitled them to special consideration in general and they may have perceived a disparity in their standing on the "special consideration hierarchy" vis-a-vis the child and therefore chose the child as their target. Second, older women may consider themselves sufficiently experienced with children to feel comfortable enough to move the child over and actually handle him (as two of the four did) without fear of causing a scene with the child. Third, older women may consider it a normative requirement that children defer to adults in public places -- a likely part of their own childhood training.

It is important to note here that in all four cases of encroachment the women attempted to communicate nonverbally with adjacent adults and the child for cooperation and/or assistance -- which was not forthcoming.

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On the proposal to "cannibalize" comparative psychology.
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Readers are invited to send references that they would like
included in RECENT LITERATURE to: Robert Adams, Dept of
Psychology, 145 Cammack Bldg, Eastern Kentucky University,
Richmond KY 40475.

BULLETIN BOARD

Gordon Burghardt was mentioned in the February 1981 issue of Discover in James Gorman's article (pp 22-26) "Burden of the Beasts." To quote Gorman, "Gordon Burghardt, a professor of psychology and ecology at the University of Tennessee at Knoxville who sympathizes with the basic principles of animal welfare, says ethologists and others who study animals in their natural environments are far more likely than laboratory researchers to support restrictions on animal use. As an example, he points to Jane Goodall, who wrote about her experiences watching chimpanzees in a book titled 'In the Shadow of Man.' She and others give scientific support to a view of animals as complex creatures that deserve respect. Ecological research, a mainstay of the environmental movement, is often cited to show that human beings belong inside rather than outside natural systems. Says Burghardt, 'It's the difference between 'The world is created for man's use' and 'We're all in this together'.' While disagreeing with the 'abolitionists' who want to stop all animal research, Burghardt believes that the scientists who want no restrictions are just as extreme."

Behavior Analysis Letters. Elsevier/North-Holland will be publishing a primary, rapid-publication journal for short papers (first issue expected January 1981), emphasizing experimental and theoretical papers on operant behavior and behavioral ecology. This journal is intended to encourage communication between psychologists and zoologists interested in adaptive behavior. For information, write to the Chief Editor, J.E.R. Staddon, 2719 McDowell Rd., Durham NC 27705.

Comparative Psychology Newsletter. This is a new Newsletter that is primarily devoted to evolutionary-ecological, developmental-experiential points of view, emphasizing behavior, but sometimes including physiology. News items, comments, reviews, etc. are requested for publication. Short publications (one-half to one page) are preferred, but longer papers are included whenever possible. For information about the CP Newsletter contact Jack

Demarest, CP Newsletter, Dept of Psychology, Monmouth College, West Long Branch, New Jersey 07764.

A piece of history. The Department of Animal Behavior at the American Museum of Natural History will be closed in 1981. The Department of Experimental Biology became the Department of Animal Behavior under the chairmanship of Frank Beach in 1943, although animal behavior studies were initiated well before that time.

The Biomedical Information Service through the University of Sheffield, England, provides monthly bulletins to new articles, books and reports on a series of topics. Two recent topics include "Interpersonal Perception and Relations" and "Human Sexuality". For information, contact Miss Asari Duke, Behavioural Unit, Biomedical Information Service, University Arts Tower, Sheffield S10 2TN, England.

UPCOMING MEETINGS

The 54th Annual Meeting of the Northwest Scientific Association with the Northwest Region of the Association for the Education of Teachers in Science, will be held March 26-28, 1981, at Oregon State University, Corvallis. There will be a special session on Evolutionary Biology, with such possible topics as the evolution of social behavior or life history strategies. For information, contact Kareen Sturgeon, Dept of Forest Science, Oregon State University, Corvallis OR 97331.

The Third Annual Conference of the Institute for Nonverbal Communication Research will be held April 3-4, 1981, at Teachers College, Columbia University, New York City. The theme of the conference is "Perceiving Nonverbal Behavior: Factors in Decoding Movement and Interpreting Body Expression". Presentations on topics such as decoding facial expression, observing the research observer, and discerning units of naturalistic behavior will be followed by films on nonverbal communication, group discussions, and workshops with observation exercises for feedback on how one perceives nonverbal behavior. For information, contact Martha Davis, Institute for Nonverbal Communication Research, 25 West 86th St., New York NY 10024.

The Fourth Meeting of the American Society of Primatologists will be held June 2-5, 1981, at Trinity University Conference Center in San Antonio, Texas. The meeting is hosted by the Southwest Foundation for Research and Education. For information, contact Dr. Anthony M. Coelho, Jr., American Society of Primatologists, Southwest Foundation for Research and Education, P.O. Box 28147, San Antonio TX 78284.

The Sixty-Second Annual Meeting, Pacific Division, American Association for the Advancement of Science will be held June 14-19, 1981 at the University of Oregon, Eugene. For information, write to AAAS--Pacific Division (Meetings), c/o California Academy of Sciences, Golden Gate Park, San Francisco CA 94118.

The Third World Congress of Biological Psychiatry will be held June 28-July 3, 1981 in Stockholm, Sweden. Sponsored by World Federation of the Societies of Biological Psychiatry and the Swedish Society of Biological Psychiatry. For information, contact: Organizing Committee, Third World Congress of Biological Psychiatry, Stockholm Convention Bureau, Attn. Catharina Hamilton, Jakobs Torg S, S-111 52, Stockholm, Sweden.

The Annual Convention of the American Psychological Association will be held August 24-28, 1981 in Los Angeles, California. Plans are being made to organize 1) a symposium on behavioral research in zoos, and 2) a full-day session on evolutionary theory and comparative psychology. The morning session will explore new advances and current thinking in evolutionary biology and the concept of levels; the afternoon session will examine various theoretical perspectives within comparative psychology today.

The International Ethological Conference will be held September 1-9, 1981 in Oxford, England. For information, write to M. Bekoff, Dept EPO Biology, University of Colorado, Boulder, Colorado 80309. Deadline for receiving applications was August 1, 1980.

The 11th Annual Meeting, Society for Neuroscience will be held October 18-23, 1981 in Los Angeles, California. For information, write to: Society for Neuroscience, 9650 Rockville Pike, Bethesda MD 20814.

Schneirla Conference Series. A biannual conference series in honor of T.C. Schneirla has been developed under the joint sponsorship of the American Museum of Natural History, the City University of New York Graduate Center, and Wichita State University. The broad theme is devoted to the "Evolution and Development of Behavior." The first conference will be concerned with "Integrative Levels and the Evolution of Behavior" and will be held November 6-8, 1981 at Wichita State University. For information, contact Gary Greenberg, Dept of Psychology, Wichita State University, Wichita, Kansas 67208.

The IXth Congress of the International Primatological Society will be held August 8-13, 1982 in Atlanta, Georgia. The annual meeting of the American Society of Primatologists will be held jointly with the IPS. For information, contact Dr. Frederick A. King, Director, Yerkes Regional Primate Research Center, Emory University, Atlanta GA 30322.

**** The International Society for Human Ethology.** Gail Zivin and Ron Weigel are organizing an international meeting for 1982. A joint meeting with another society would be desirable. If you have suggestions, contact Gail at: Psychiatry and Human Behavior, Thomas Jefferson Medical College, 1015 Walnut St., Philadelphia PA 19107. Contact Ron at: Human Ethology Laboratory, Neuropsychiatric Institute, University of California, Los Angeles CA 90024.

**** The Annual Meeting of the Animal Behavior Society** will be held June 22-26, 1981 at the University of Tennessee in Knoxville. For information, contact Terry Christenson, Dept of Psychology, Tulane University, New Orleans LA 70118; or Gordon Burghardt, Dept of Psychology, University of Tennessee, Knoxville TN 37916. Abstracts and transmittal forms for papers to be presented at the meeting must be forwarded to Terry Christenson by **** March 9, 1981 ****. Forms are attached to the Newsletter. The agenda includes:

Dr. Eibl-Eibesfeldt, as the Guest Speaker, will discuss current ideas in human ethology and communication at 9 a.m., Wednesday, June 24, 1981.

There will be a full-day symposium on "Issues in the Ecological Study of Learning," organized by Timothy Johnston, North Carolina Division of Mental Health, Dorothea Dix Hospital, and by Alexandra Pietrewicz, Dept of Psychology, Emory University, Atlanta.

Also, a half-day invited session on "Stress and Social Adaptation: Applied Research in Primate and Human Ethology," organized by Thomas Hay, West End Creche Child and Family Clinic, Toronto.

And a full-day invited session on "Applied and Companion Animal Ethology," organized by Edwin Banks, Dept of Ecology, Ethology and Evolution, University of Illinois, and by Peter Borchelt, The Animal Medical Center, New York.

FORM MUST BE FORWARDED BY MARCH 9, 1981!

ANIMAL BEHAVIOR SOCIETY
ANNUAL MEETING TRANSMITTAL FORM
June 22-26, 1981
University of Tennessee, Knoxville

Return to:
Terry Christenson, Ph.D.
Dept of Psychology
Tulane University
New Orleans, LA 70118

1. Title of paper: _____

2. Author(s):

First name	Initial	Last name	Institutional Affiliation
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

3. Mailing address of presenting author:

Telephone number:

() _____

4. ABS membership of presenting author:

_____ A regular member of ABS

_____ A student member of ABS

_____ A non-member who is a joint author with a member

_____ A non-member whose paper is sponsored by _____

If multiple authors, list those who are members of the Society

5. Category of paper to be presented (abstract required for all types).

_____ 20 minute (includes discussion)

_____ Allee competition

_____ 5 minute

_____ Poster paper

6. Would you be willing to chair a session? Yes _____ No _____

7. Identify your paper according to animal group and principal subject by circling appropriate category. To be used by Program Officer in scheduling papers.

Human	Carnivores	Fishes	Insects
Non-human primates	Rodents	Amphibia	Arachnids
Marine mammals	Other mammals	Reptiles	Molluscs
Ungulates	Birds	Crustaceans	Other invertebrates

Applied:		
Drugs	Husbandry-domestication	Other _____
Effects of pollutants	Wildlife management	
Biological Rhythms:		
Circadian	Seasonal	Other _____
Lunar	Sleep	
Communication:		
Acoustic	Tactual	Visual
Olfactory	Taste	Other _____
Development:		
Early experience	Imprinting	Play
Endocrine effects	Maturation	Other _____
Ecological:		
Competition	Physical environment-	Symbiotic relations
Descriptive natural history	effects on behavior	Other _____
Habitat selection	Population regulation	
	Predatory-Prey behavior	
Genetics and Evolution:		
Behavior and morphology	Geographic variation	Selective breeding-Inbreeding
Behavioral taxonomy	Isolating mechanisms	Single gene effects
Evolutionary models	Natural selection	Other _____
Learning:		
Conditioning-avoidance	Ecological constraints	Memory
Discrimination learning	Habituation-extinction	Other _____
Methods:		
Observational	Teaching	
Orientation:		
Echolocation	Migration	Taxes
Homing	Navigation	Other _____
Physiology:		
Endocrine	Neural	Sensory
Self-maintenance:		
Approach-avoidance	Locomotion-exploration	Tonic immobility
Feeding	Nest building	Other _____
Grooming	Thermoregulation	
Social:		
Agonistic behavior	Ecological determinants	Parent-offspring
Altruism-kinship	Female choice	Spatial arrangements
Courtship	Intrasexual competition	Territoriality
Dominance	Mating	Other _____

None of the above categories is appropriate. I would categorize my paper as dealing with _____.

8. Visual aids. A projector for 2 x 2 slides will be available. With advanced notice 3 1/4 x 4 slides could be accomodated.

Do you wish to use 3 1/4 x 4 slides? _____

Do you need a 16 mm projector? _____

Other visual aids equipment needed: _____

INSTRUCTIONS FOR PREPARING ABSTRACT

Abstracts should be typed in a 3 x 7 inch space, such as provided below. The entire abstract, including title, author(s), institutional affiliation, text and acknowledgements must be typed within the rectangle. Letters should not touch the lines. Single space all typing, leaving no top or left margins. Use black ink for Greek letters and symbols not on your typewriter.

Abstracts will be photographed just as you submit them, so please follow the suggested format. Use an electric typewriter, if possible, with a good ribbon and make neat corrections. Elite type is preferred. Practice typing the abstract in a 3 x 7 inch rectangle before using the form below. The lines will be cut away prior to reproduction.

Send the original PLUS ONE COPY of your abstract to the Program Officer along with the Transmittal Form. (Terry Christenson, Ph.D., Dept of Psychology, Tulane University, New Orleans, LA 70118.) These must be received by March 9.

Your abstract should be organized as follows:

1. Title (just as it is listed on the Transmittal Form)
Author(s)- (see example below)
2. A sentence stating the specific objective(s) of the study unless indicated in the title.
3. A brief description of methods, if pertinent.
4. A summary of the results obtained.
5. A statement of conclusions.

Example: OVARIAN HORMONES AND FOOD HOARDING IN SYRIAN GOLD HAMSTERS
(Mesocricetus auratus)
Daniel Q. Estep, University of Georgia, and David L. Lanier
and Donald Dewsbury, University of Florida

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INTERNATIONAL SOCIETY FOR HUMAN ETHOLOGY

Membership and Newsletter

The ISHE was formed with the goal of promoting ethological perspectives in the study of humans. It encourages empirical research that addresses the questions of individual development, environmental, ecological and social processes which elicit and support certain behavior patterns, the function and significance of behavior, and comparative and evolutionary problems. The Society maintains an elected executive board and a number of committees, publishes a quarterly newsletter, collates an annual selection of human ethology abstracts, and meets annually in conjunction with the Animal Behavior Society. Many individuals are also members of the American Society of Primatologists and/or the International Primatological Society.

Membership to the Society and subscription to the newsletter is \$5.00, and payable on a calendar year basis each January; this is true regardless of when you joined the Society during the previous year. Make checks payable to the International Society for Human Ethology. Checks must be drawn on U.S. or Canadian banks; otherwise send U.S. currency. The expense of processing other payment forms usually exceeds the cost of the subscription. Please make sure that the mailing address for your subscription is printed clearly below.

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